necessary for this to be accepted as natural and logical is to admit that there can be different real statuses of consciousness of the One Being, and that cannot be impossible for an Existence which is free and infinite and cannot be tied to a single condition; a free power of self-variation must be natural to a consciousness that is infinite. If the possibility of a manifold status of consciousness is admitted, no limit can be put to the ways of its variation of status, provided the One is aware of itself simultaneously in all of them; for the One and Infinite must be thus universally conscious. The only difficulty, which a further consideration may solve, is to understand the connections between a status of limited or constructed consciousness like ours, a status of ignorance, with the infinite self-knowledge and all-knowledge.

A second possibility of the Infinite Consciousness that must be admitted is its power of self-limitation or secondary self-formation into a subordinate movement within the integral illimitable consciousness and knowledge; for that is a necessary consequence of the power of self-determination of the Infinite. Each self-determination of the self-

being must have its own awareness of its self-truth
and itg self-nature; or, if we prefer so to put it, the
Being in that determination must be so self-aware.
Spiritual individuality means that each individual
self or spirit is a centre of self-vision and all-vision;
the circumference—the boundless circumference, as
we may say,—of this vision may be the same for all,